

образования бахаи являются идеи благородства человека и необходимости в развитии души. Образование бахаи носит преимущественно практико-ориентированный характер, то есть направлено на развитие в обучающихся способностей к конкретным действиям по улучшению мира в контексте идеи служения.

В целом, образовательные виды деятельности бахаи имеют тенденцию как к количественному, так и качественному росту. Это дает основание предполагать, что в будущем образование бахаи будет привлекать все больше внимания исследователей и широкой общественности.

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VINDICATING GÖDEL'S UNITING LOGIC, METAPHYSICS AND THEOLOGY

(God's omnipresence proved by computing compositions of evaluation-functions in two-valued algebra of metaphysics as formal axiology)

Key words: analytical-theology, mathematical-theology, two-valued-algebra-of-metaphysics-as-formal-axiology, moral-evaluation-variable, moral-evaluation-function, formal-axiological-law, omnipresence-of-God.

Kurt Gödel was one of those famous Austrian scholars who had to leave Austria for the United States. He was one of the greatest logicians of all times and nations [1; 2]. Unfortunately, some people believe that he was a positivist resolutely rejecting metaphysics as he used to visit the Vienna Circle meetings. However, this widespread belief is false. In spite of his visiting the meetings he was a proper idealist interested in progressive developing metaphysics and theology. He proclaimed that materialism is false and worked at inventing an effective proof of God's existence by means of symbolic modal logic. Many people believe that logic and theology are incompatible. Gödel did not think so. His optimistic rationalism was in harmony with his faith in omnipresence of God. According to the classical theology, God is everywhere [3]. Gödel manifestly affirmed that this classical religious tenet is perfectly true. Is it possible logically to reconcile this faith of Gödel with his perfect logicalness? If yes, then how (this reconciling could be realized)? The present paper is targeted at answering these questions for vindicating Gödel and better understanding his philosophy.

A significantly new method of analytical theology, namely, intentional constructing and systematical investigating discrete mathematical models is applied in this paper for illuminating complicated aspects of philosophical theology. The fruitfulness (heuristic and pedagogic value) of using the mathematical-theology methods is exemplified by applying them for clarifying and eliminating the empirical objections against omnipresence-of-God which objections have been invented by the atheism-or-skepticism-minded philosophers since ancient times to nowadays. God's omnipresence is demonstrated as a formal-axiological-law by computing relevant compositions of evaluation-functions in two-valued algebra of metaphysics as formal-axiology. Precise definitions of the unusual terms “two-valued algebra of formal-axiology”, “evaluation-variable”, “evaluation-function”, “formal-axiological-law”, etc. are given in [4 – 7]. The tabular definition of the binary algebraic operation “being-of-s-in-w” is given in [4; 5]. Below this tabular definition is represented by the table 1, in which the symbol C2ws stands for the function “being-of-s-in-w” determined by the two evaluation-variables taking their values from the set {g, b}. Here the symbols “g” and “b” stand for axiological values “good” and “bad” respectively.

Table 1.

w	s	C2ws
g	g	g
g	b	b
b	g	g
b	b	g

The tabular definition of the unary algebraic operation “God of y (in a monotheistic religion)” is given in [6]. Let the symbol **Gy** stand for the function “*God* of y (in a monotheistic religion)”. The symbol **Jy** stands for “*thing* (what, who) y”. **Py** stands for “*place* of (what, whom) y”. **Ty** – “*time* of (what, whom) y”. The evaluation-table-definition of these functions is the following table 2.

Table 2.

y	Gy	Jy	Py	Ty
g	g	g	g	g
b	g	b	b	b

Definition DF-1: (of formal-axiological-equivalence-relation):
in two-valued algebraic system of metaphysics as formal axiology,

evaluation-functions (=abstract axiological forms) Ω and Ψ are *formally-axiologically equivalent* (hereafter this is represented by the symbol “ $\Psi=+=\Omega$ ”), if and only if they acquire identical values (from the set {g (good), b (bad)}) under any possible combination of values of their evaluation-variables.

Definition DF-2: an evaluation-function β is called a *formal-axiological-law* (of algebra of metaphysics) if and only if β acquires the axiological value “g” under any possible combination of axiological values of evaluation-variables of β .

Definition DF-3: (of *formal-axiological contradiction*): in two-valued algebra of formal axiology, an evaluation-function is called *formally-axiologically (or invariantly) bad* one, or a *formal-axiological contradiction*, if and only if it acquires the value b (bad) under any possible combination of values of its variables.

By elementary calculations of the relevant evaluation-tables it is easy to demonstrate that:

1) **C2xGy=+=g:** God’s being in every x is a *formal-axiological-law* (of algebra of metaphysics).

2) **C2JxGy=+=g:** God’s being in arbitrary thing x is a *formal-axiological-law*.

3) **C2PxGy=+=g:** God’s being in place of every x (i. e. in any x’s place) is a *formal-axiological-law*.

4) **C2TxGy=+=g:** God’s being in time of every x (i. e. in any x’s time) is a *formal-axiological-law*.

Thus, in the two-valued algebraic system of metaphysics (=formal axiology) there is a *formal-axiological-law* according to which it is absolutely good that God is everywhere, at any time, in everything. Proving God’s-omnipresence-as-a-formal-axiological-law by computing relevant compositions of evaluation-functions in algebra under consideration is mathematically primitive but theologically nontrivial. The accurate deductive proof of this nontrivial theological statement is explaining and vindicating Gödel’s sincere trust in omnipresence of God. Gödel remains quite a logical scholar in spite of the fact that many people think that belief in omnipresence of God is a kind of mysticism.

Note:

* Данная статья – репрезентативный пример работы в рамках одного из развивающихся на Урале направлений научного исследования философской теологии, а именно, – аналитической теологии, систематически использующей понятия и методы современной дискретной математики и символической логики. Например, в данной

работе обоснование вездесущности Бога осуществляется «вычислением» соответствующей композиции ценностных функций в двужначной алгебре метафизики как формальной аксиологии.

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ТАРТАРИЯ, ГИПЕРБОРЕЯ, АРКОНА: УТОПИЧЕСКИЕ ПОСТРОЕНИЯ РУССКОГО НЕОЯЗЫЧЕСТВА

Ключевые слова: инглинги, неоязычество, родноверие, прародина, «Священная Земля», утопия, идентичность.

В современной России актуализируются вопросы духовных ценностей, «русской» и «российской» идентичности, тема духовных и культурных корней, тема Родины и прародины. Эти темы составляют